THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

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Poetry.

THE COUNTRY SCHOOL-HOUSE.

The school-house stood beside the way,
A shabby building, old and gray,
With rattling sash and loose-hung door,
And rough, uneven walls and floor;
And why the little homespun crew
It gathered were some ways more blest
Than others, you would scarce have guessed;
It is a secret known to few.

I'll tell it you. The high road lay
Stretched all along the township hill,
Whence the broad lands sloped either way,
And smiling up did strive to fill
At every window, every door,
The school-house with that gracious lore
That God's fair world would fain instill.

So softly, quietly it came,
The children never knew its name;
Its various unobtrusive looks
They counted not as study-books;
And yet they could not lift an eye.
From play or labor, dreamily,
And not find writ in sweetest speech
The tender lesson it would teach:
"Be gentle, children, brave and true,
And know the great God loveth you."

Only the teacher, wise of heart,
Divined the landscape's blessed art;
And when she felt the lag and stir
Of her young idlers fretting her,
Out-glancing o'er the meadows wide,
The ruffling woods, the far hillside,
She drew fresh breath of God's free grace,
A gentle look came o'er her face,
Her kindly voice caught in its own
An echo of that pleasant tone
In which the great world sung its song—
"Be cheerful, patient still, and strong."

Carlyle.

There were six of us there in the parlor.
We were talking of "culture" and "art,"
We exhausted Guido, Leonardo,
And we touched upon Kant and Descartes.

We soared upon Music's high pinions,
We descanted on Tennyson's style,
And were widely apart in opinions
Till somebody mentioned Carlyle.

Then three of them said he was "charming,"
And two of them said he was "grand,"
And I found my position alarming
When I asked, "Could they all understand?"

They declared him exceedingly simple,
If one's *comprehension* were clear;
And I caught the faint trace of a dimple
That redeemed a fair face from a sneer.

I left them extolling his grandeur,
And went to my room, where I wrote
A nonsensical extravaganza,
With the meaning entirely afloat.

It contained not the faintest suggestion;
It was turgid, obscure, and oblique,
But so solemn you'd swear, if not wisdom,
It was something exceedingly like.

I returned down the stairs, and I said,
"Don't allow the lateness to part us
Until first, with permission, I've read
This fine extract from *Sartor Resartus*."

I read it with slow declamation,
And I emphasized each misty clause,
They received it with loud acclamation,
And with most unstinted applause.

They said it was "grand" and "prophetic,"
They admired its profound, learned style,
And declared that where'er they had met it
They'd have known it was penned by Carlyle.

ICON O. CLAST.

—*Californian for August.*

Sum up at night what thou hast done by day,
And in the morning what thou hast to do.
Dress and undress thy soul; mark the decay
And growth of it. If, with thy watch, that too
Be down, then wind up both. Since thou shalt be
Most surely judged, make thine accounts agree.

—*George Herbert.*

BLESSINGS DISGUISED.—

The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of star and depths of blue
The glaring sunshine never knew.

—*Whittier.*

We must not hope to be mowers
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it—
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers!

—*By Alice Carey.*

Build thee more lofty mansions, O my soul!
As the swift seasons roll.
Leave thy low, vaulted past;
Let each new temple, grander than the last,
Shut thee from heaven with a dome more vast;
Till thou at length art free,
Leaving thine outgrown shell by Time's unresting sea.

—*O. W. Holmes.*

Death, after all, is a darkening and a disappearance of those we love, and we must be content to take it so. It is only a question of more or less, where the darkness shall begin, and what it shall eclipse first. To the others who have loved the dying and have gone before him, it is not a darkening, but a drawing. Perhaps to them it is the brightest dawn, when it is the most opaque and colorless sunset on the side of the earth.—*F. W. Faber.*

It is a man's relations to his God that must adjust and determine his relations to his fellow creatures. The symmetrical position of the points in the circumference arises from their common relation to a common centre. Set a man right with God, and he will certainly be set right with his neighbors.—*J. A. Alexander.*

The Future of Judaism.

The progress of a community, lay or religious, is always the progress of the slowest among its constituent sections. There may be, as in the case of an advancing army, outposts and rear guards, go ahead reformers of the American type, and superstitious bigots of the Jerusalem pattern; but the movements of the main body, the great mass, are ever the most significant. Hence we have considered at some length the marked distinction existing between the orthodox Judaism of to-day and that of yesterday, the wide, wide interval that for 'good and aye' separates the conservative Jew of the present generation from his so styled conservative predecessor of even a century ago. How stands this orthodoxy in the face of the nineteenth century culture, and whither does it tend? The question forces itself upon thoughtful and thinking Jews, whose mental horizon is not bounded by the Synagogue walls. The answer is apparent in the reform movement everywhere gaining strength and the agitation manifest in our communities throughout the world. For as a glance backward at the rear guard of the body Judaic toiling laboriously behind with its zealously guarded impedimenta—truly impedimenta—of obsolete customs, anachronistic doctrines and burdensome practices enables us to measure and appreciate how far the main body has moved from its ancient camping ground, so an estimate of the position and strength and force of the advanced posts of our faith enables us to indicate the direction in which we are likely to progress as a community, and to estimate the permanence or otherwise of the principles professed alike by orthodox and reform among our co-religionists.

"If there is one lesson more than another evident in the history and development of our faith it is the unstable and ever changing nature of dogmatic customs and subordinate practices. We have said more than sufficient to establish the fact. Culture and progress have only demonstrated more and more strongly the grandeur and immutability of the Mosaic conception of the Divinity. Civilization has more and more shown how truly consonant with man's reason is the fundamental doctrine of Judaism, the *Achidus Hashem*, the pure and indivisible Unity of the Creator, and the principles based thereupon. But the same culture, the same progress stigmatizes as untenable the theory that the subsidiary tenets and meaningless observances of our faith are to be credited with the immutability which is a necessary and indispensable characteristic of its fundamental and central dogma. And here experience, the experience of centuries, is at one with modern criticism in its estimate of the subsidia of the religion professed by an educated and enlightened community. Judaism, which claims to be reasonable and judges all other creeds by the light and standard of reason, must not withdraw itself from the criticism applied nowadays to all religious beliefs. Ceremonial and observances are but the phenomena of faith; the garments in which it is temporarily clothed. They are the shifting, the unstable elements of religion, varying with the times, changing according to current fashions of philosophy and metaphysics, falling into desuetude or disappearing altogether according as they are a remainder of more primitive or more barbarous times, or otherwise not in harmony with the culture of the age. The body within remains the same, though the attire be changed. The principles are unaltered and unalterable, though subordinate tenets may vary and practices have changed. The more pliable the subordinate doctrines the more elastic the subsidiary observances of a creed, the greater its strength and the more assured its permanence. In the reform movement, which more or less is agitating every community throughout the civilized world, we perceive the results of the struggle between ceremonial Judaism and the spirit of nineteenth century civilization. Its intent and direction are evident—a Judaism flexible in its practices and unencumbered of tenets which all ignore and none observe."

"The present age is opposed to dogmatising; its characteristic culture opposed to dogmatic faiths. Agnosticism is no longer a reproach to those who profess it, and eclecticism seems the order of the day. Men choose their doctrines as they do their clothing, where the fashion suits them and the price is moderate. Judaism is no exception to this peculiarity of the times we live in. It must not, therefore, be forgotten that every single non-essential practice, every tenet that can possibly be dispensed with, is a positive element of weakness. It excludes; its tendency as too narrow. The wider the foundation of a building and the less its height the firmer the edifice. The broader the principles of a religion and the fewer the minutiæ and ceremonial the more stable it becomes. It is the more comprehensive and includes a greater number in the bonds of a common faith under the folds of a common flag. There is more than a germ of truth in the dicta of the Talmud, that in the days of the Messiah, when all men acknowledge the Unity of the All-wise, the dietary laws will be no longer binding. They will be abrogated, and with them the distinctive injunctions of the Pentateuch. Our sages, wise in their generation—practically wise—foresaw that a faith which was to 'fill the earth with a knowledge of God,' must not be hampered by restrictive and prohibitive enactments. They fought for the flexibility of Judaism; they held that opportunism in matter of detail was necessary for the conservation of our faith. It is the modern Pharisee who regards ceremonial not as the garment in which his faith is attired, but the tomb in which it is interred. We who are not blind to the change which has come over Judaism see in ceremonial and observance, in subordinate tenets and insignificant details, but the ever varying and ever variable elements common to Judaism as to every creed known.—London *Jewish World.*

The Jews of Morocco.

An interesting article on Morocco appears in a recent number of the *Allgemeine Zeitung* from the pen of the eminent African traveler, Gerhard Rohlfs. We extract the following:

"The Jews have been longer in Morocco than their persecutors. Of this there can be no doubt, although Leo Africanus, who is otherwise well informed, says: 'Judaism has been rooted out, partly by the Africans, partly by the Christians.' Leo himself, who was in Fez, in 1430, gives in the same book a minute description of the Jews living there. He tells us that where formerly the royal guard of bowmen (then no longer kept) were lodged, the Jews then dwelt. The latter lived formerly in the old city, but as they were usually plundered by the Moors at the death of a King. Abu Said doubled their tribute and transplanted them to New-Fez, where they sojourned in a very long and wide street, and possessed booths and synagogues. Since their co-religionists had been expelled from Spain, their multitude has so much increased that they could not well be numbered. But they were everywhere despised; they were not suffered to wear the usual dress, *i. e.* yellow or red shoes, but they had to put on slippers of sea-weed, and black turbans; those who wished to wear caps had to fix on them a red patch. The tribute which they paid the King amounted to 400 ducats monthly. We have already stated that Leo was mistaking in saying that there were no Jews in Morocco and North Africa at the time the Arabians invaded the land. There are living in Morocco three kinds of Israelites in regard to the age of their communal existence; or if the most recent immigration is added, one can prove even four periods of immigration, and, accordingly four kinds of Jews. The first and oldest Jews date from an immigration that took place before the Christian era. To them belong those Israelites of whom Davidson tells us, and of whose real existence I myself first learnt when I crossed the great Atlas. These Jews speak the Berberio language, and are quite independent of Moorish rule, at least as independent as the Brebbers. (The Berbers call themselves Brebbers.) They do military service for a Berberio Sheick and follow him, but they live on a par with the Berbers, and carry arms like them. They are thus the only Jews, in the midst of Mohammedan people, who bear arms. They dress like the other mountaineers, and they do not address the Berberio Mohammedans by the word 'Sidi,' *i. e.*, "My Lord," but by their plain names. These Jews are said neither to be in possession of the Books of Moses nor to know of the existence of Jesus Christ, nor to have gone into the Babylonian exile, but to have emigrated about that time into Africa. If Davidson, however, reports that in the south of the Atlas exists a large Jewish town, he can only mean to refer to the large Jewish quarters in Tafilet and Dran, which are populous, no doubt, but as I can confirm from my own experience, are entirely subordinate to the rule of the Moorish Government. Likewise near the Nun, whither I must confess not to have penetrated, Berbers are said to exist, who profess the Jewish religion, or Jews who speak Berberic. They want to make us believe that they also came from Palestine long before our era. As Godard says, it is difficult to estimate the value of the traditions collected by Arabian authors, in order to assert definitely whether the Jewish tribes, whose customs agree with those of the Berbers, are real descendants of those exiled and dispersed Jews, or to say they have proceeded from the proselytes of the ancient synagogue, whose influence was much greater in antiquity than is generally held. It is asserted that those Moorish tribes speak a corrupt Chaldaic, understood by those who know the Syro-Chaldaic of the Talmud. Further, there are Jews who came to Morocco either at the same time with the Arabians or immediately after the Mohammedan invasion. They are found in Uojda, Fez, Figig, Dran, and other places. All of them speak Arabic, but they use the Hebrew letters for writing. Finally we know of large immigrations having taken place in 1350 from the Netherlands, in 1290 and 1403 from England, 1403 from France, 1342 from Italy, and especially in 1492 and 1494 from Spain. These Jews reside mostly in the harbor towns of Morocco, but the English, French and other European Jews have long ago been absorbed by the Spanish. All speak Spanish, most of them also Arabic, but amongst themselves they exclusively use the Spanish language. While until a few years ago bigoted Spain, that had expelled these Israelites, together with the Arabians, under Ferdinand and Isabella, would not know anything of her Jewish subjects, she now begins to remember that it is not the religious belief which defines an individual as belonging to a country, and thus many of the Jews have again become subjects of the Spanish authorities."

Conversation.

Conversation was one of the occupations in which our great-grandfathers and great-grandmothers found much solace. It is a pleasant picture, this courtly group with their grand manners and their fine talk—somewhat stilted, perhaps, but as full of stately courtesy as langnage can hold. Conversation comes of leisure, and nowadays we have no leisure. We must go straight at a thing, must probe it without indirection to its depth. As a result, we have small-talk and discussion—but no conversation. The discussion is to *convince;* the small-talk is a pitiful bridging over of the present moment until the work comes—it is an admission that we have neither time nor inclination to bestow anything of value upon the present occasion and company. All our democratic tendencies are polemic. Dr. Johnson, notwithstanding his loyalty was at heart a democrat, and he was a confirmed disputant. To constitute true conversation, several elements must combine. There must be no heat—the cudgel must be thrown away—for minds will not become friends so long as there is antagonism. Then there should be knowledge—not necessarily profound, but enough to keep abreast of the subject—for haphazard opinions, formed and expressed on the moment, are utterly valueless. But most important in true conversation is honesty — the intellectual rectitude which is imperceptible, intangible, but which is always recognized and respected. It is impossible to converse—to do anything more than talk—with a man who does not believe what he asserts, who is moved to advance ideas for their novelty, their brilliancy, or, for that matter, if he does not believe them, for their truth. Intellectual and moral honesty should co-exist in conversation. Mutual respect and self-respect should both be present. Then interchange of opinion becomes possible, and this seldom, if ever, takes place in discussion. It is a great pity we cannot have more calm, dispassionate conversation. If I have half thought out a subject and am stopped by my limitations, and my neighbor has also come half way on the other side it is a pity that we cannot help each other to a full understanding—that we cannot get together without each contending vehemently that his half is the whole.—*Californian for August.*

An Honorable Finder.

A correspondent of the *Advance*, writing from Stuttgart, Germany, relates an interesting incident that recently occurred in that city:

A lady stepped into a well-known fashionable store in the Konigsstrasse, the other day, made some purchases, and leisurely paid the bill. As she entered a neighboring store for something else, she suddenly missed her portemonnaie. Diligent search was made, but it was not to be found in this store, neither in the street, nor in the store where the bill was paid.

While they were still discussing the subject, a servant in livery came in, bringing in his hand the "Russia leather," which the lady immediately recognized as her lost property.

"Did you find the portemonnaie?" she asked.

"At your command, no, I did not; it was Telo."

"Who is Telo?"

"At your command, the Baroness' dog." And, in fact, it appeared that Telo, the sagacious spaniel, had found the portemonnaie on the sidewalk, and with clever instinct had carried it into the house and up the stairs, asked for entrance at the glass-door, and finding his mistress, had with great delight carefully given it to her. On opening it the Baroness found the bill, and thereby the clue by which it was immediately returned to the owner. The husband of the latter went the next morning to a butcher's shop, and selected two of the finest sausages for the excellent dog, wrapped them up, and sent them to the house in Konigsstrasse, together with a piece of money and the following little verse:

To Telo, the honorable finder,
Please give the accompanying Wurst
And the servant will need no reminder
Of a Trinkgeld for possible thirst.

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark, when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

The Origin of Letters.

It is a fact that antiquity has given no trace or tradition whatever of the origin of letters, one of the most remarkable and important of ancient arts. The first distinct mention of writing that we find in sacred history appears in Exodus, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. But it is not absolutely necessary to infer from this that the art of writing was possessed by every Hebrew citizen, and it is more than probable that these records were the work of professional scribes. One of the duties of the King was that he should transcribe the book of the law for his own private use. And if we examine the instances in which writing is mentioned in connection with individuals, we shall discover that in all cases of this kind the writers were men of superior position. Sacred history draws a very clear distinction between the man who was able to read and the man who was not; and it is a natural inference that the accomplishments of reading and writing were not very widely spread among the people, when we find that they were generally accepted as belonging to those of high rank or education, such as Kings, Priests, Prophets and Professional Scribes.

But the Hebrews being acquainted with the art of writing from a very early period, it becomes a matter of importance to learn what character they employed, and from where it originated. Modern investigation has established the fact that the square character is of quite modern date, and was formed from a more ancient type by a gradual process of development. But whence sprung this ancient type? Careful study has reached the conclusion that it is of Phœnician origin, a result amply sustained by traditionary lore.

Pliny assigned the invention of letters to the Assyrians, but adds that many in his time held the belief that they were either of Egyptian or Syrian origin, and that the Phœnicians derived their knowledge of letters from either Egypt or Syria, and transferred it to Greece and other nations. However this may be, tradition is unanimously of the opinion that the Phœnicians were the disseminators, if not the inventors, of the alphabet.

But whether they derived from an Aramæan or an Egyptian source can only remain a subject for conjecture. We may, however, reasonably infer that the Hebrew nation shared with the Phœnicians the knowledge of writing and the use of letters.

The Hebrew letters bear evidence of a Semitic origin, and that they were also the work of a pastoral people.

Had the Phœnicians taken the first idea of writing from the Egyptians, they would naturally have given to their letter signs the form of objects with which they were familiar. But so far from this being the case, their sign language contains no trace of ships or seafaring life; on the contrary, it does bear positive evidence of an inland and pastoral people.

The Phœnician origin of the alphabet is supported by the following argument: That the names of the letters are Phœnician and not Syrian; that it is not probable that the Aramaic dialect was the language of the inventors; and if the Phœnician letters are pictorial, there is no model found by the older Babylonian discoverers of writing after which they could be formed. But whether the Phœnicians were the inventors of the Semitic alphabet or not, there can be no doubt but that they were the chief disseminators of it, which view is generally accepted by the majority of writers on philology.

The ancient Hebrew alphabet, on which all modern languages to a greater or less degree are based, originally consisted of twenty-two letters, each letter representing an object or an idea.

Like most of the ancient languages, Hebrew was first written without any division or punctuation, the letters all running together, as it were. The same may also be said of all Phœnician inscriptions that have been discovered.

It is only of comparatively recent date—somewhere about the fourth century—that words were divided, and anything like punctuation adopted.

The materials used for writing have varied in different ages and nations. Among the Egyptians, slices of limestone, leather, linen and papyrus—especially the last—were universally employed. The Greeks used bronze and stone for public monuments, wax for memorandums, and papyrus for the ordinary transactions of life.

The Talmud provided that the law should be written on the prepared skins of clean animals. These skins when written, were rolled and put in cases for preservation. The writing was done on the wax tablets with a pointed instrument called a "style" or "graver," but a reed was used for skins and parchment.

The ink employed was lampblack dissolved in gall-juice, and it was carried in an inkstand suspended at the girdle, as is the custom in the East at the present day.

The Kings of Pergamus adopted parchment, and the other nations of the ancient world chiefly depended on the paper of Egypt. But the Assyrians and Babylonians employed for their public documents, their historical annals, and even for their title deeds and bills of exchange, tablets, cylinders and hexagonal prisms of terra cotta. Some of these cylinders, still extant, contain valuable records of ancient history. To this indestructible material and happy idea of employing it in this manner the present age is indebted for a detailed history of the Assyrian monarchy; while tho decades of Livy, the plays of Leander and the laws of Anacreon, confided to a more perishable material, have either wholly or partially disappeared among the wreck of Empires.—*Amer. Statistician.*

A Missing Bridegroom.

COMMOTION IN NEW YORK SOCIAL CIRCLES.

Miss Bertha Weil and Mr. Adolph Eiseman were to have been married a few weeks since at the residence of the bride's father, Mr. Jacob Weil, No. 236 East Fifty-eighth street. The time appointed for the ceremony was six o'clock, but up to a late hour the morning following the evening appointed for the ceremony nothing had been heard of the bridegroom. The last seen of Mr. Eiseman was about eleven o'clock on Tuesday night preceding his nuptial day, when he bid his expectant bride good night, expressing his satisfaction that it was the last time he would do so. He was in good spirits and did not seem to have any thoughts but extremely happy ones of the approaching event. Before calling on Miss Weil he had seen Rabbi Huebsch, of the fifty-fifth Street Temple, and requested him to be on hand at five o'clock, so there would be no waiting when the time appointed for the ceremony arrived. Long before six o'clock the handsome parlors of Mr. Weil's residence were crowded with guests summoned to the feast, and all waited with great impatience for the bridegroom. The hours rolled by, but no tidings of the missing man came to the now almost distracted family. Two detectives were informed of the facts, but no trace of him could be found. The bride, a beautiful girl of about twenty years, stood the terrible suspense for some time, but at last her strength gave way, and in a dead faint, which lasted for some time, she was removed to her chamber. The family were disposed not to say much about Mr. Eiseman. It was learned, however, that the young people have known each other about two years. Mr. Eiseman is a tobacco broker, though where he carried on his business could not be learned. Mr. Jacob Weil, the father of the bride, is a well known beef commission merchant, doing business in Washington Market. He was absent when the reporter called, looking for his intended son-in-law. From other members of the family it was learned that Mr. Eiseman had purchased tickets for Saturday's steamer for Liverpool. No one seemed to be informed where Mr. Eiseman lived although the fact of his having laid out his wedding suit on the bed in his room was stated.

AN ANXIOUS CROWD.

There was a large crowd in front of the Weil residence up to a late hour. Neighbors and friends blocked the street at that point, eagerly discussing the young man's probable fate. He is described as a fine looking man, about thirty years of age. His habits are believed by his friends to be good, and they are perfectly at a loss how to account for his non-appearance. The idea of suicide was advanced, but no reason could be assigned that would lead to such a course. One of the last acts of Mr. Eiseman on Tuesday was to send to the bride's house four magnificent pillars of flowers to deck the parlors. A report was started just as the last of the sorrowful guests were leaving the house that Mr. Eiseman had been found sick at his room at the Windsor Hotel, but inquiry at the office there elicited the information that he was not a guest of the house.—*New York Paper.*

Sensible Advice to Girls.

When girls midway in their teens throw off their natural girlish habits and attire, don long skirts, bind up their hair, and affect the air and dress of young women, they would often be surprised to know what their elders really think of the improvement. One such young miss went to the depot recently to meet an aged friend of the family, and was surprised to find herself not recognized upon greeting the visitor as she stepped from the car.

"Don't you know me, auntie?"

"Why, this isn't Maria, is it?"

"Certainly; don't you think I look better than I did last summer when you were here!"

"No," replied the honest soul, looking the girl over, "to tell the truth, I do not. Go home and let down your hair, and be young while you can, for it will not be many years before you'll be glad to have people take you for a girl."—*Baltimore Bulletin.*

I think that if you observe what justice and kindness both say to you in the journey of life, other people will be glad to walk with you, and be sorry to part with you; and that when you get to the end, you will look back on your course with satisfaction and joy.—*F. W. P. Greenwood.*

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Consistency is an article that everybody thinks that everybody else hasn't got, and everybody deems it a pure duty to tell everybody else of this deficiency.

THE *American Israelite*, surrenders much of its space to a report of the Hebrew Union College. We acknowledge receipt of pamphlet covering the same subject.

THE *Deborah*, hitherto issued as a German supplement to *The Israelite*, will henceforth endeavor to steer its own course on the perilous waters of journalism.

THE Young Mens' Hebrew Association of New York, proposes enlarging its sphere of usefulness by joining the Union of American Hebrew Congregations. It would be a wise step for "The Union" to admit such a representation. Similar associations would then seek membership, and with the enthusiasm natural to youth, infuse into "The Union" additional strength, and materially enhance its opportunity for good.

THE learned Rev. A. L. Green, in a recent address before the pupils and patrons of the London Jews Free School, gave utterance to the following heresy: "In this age of severe competition, the uneducated man must go to the wall. I do not consider your synagogues so much an index of communal progress as your schools. We might *dispense with some of our synagogues*, but not with our schools.

The small number of men who go to synagogue and attend to the ordinances thereof is matter of notice in these days as it was when the quaint Sidney Smith preached from the text, "Oh that men would praise the Lord," laying his emphasis on "men." The complaint is not confined to great cities, but is heard in small towns and congregations. If men don't appreciate good music and learned discourses why not throw in a cheap chromo? That would fetch them.

Rev. Dr. Shepard, of Austin, Texas, declares publicly that three boys out of every four raised in towns and cities go to ruin, and that most of the leading business and professional men in cities are from the country. If any one wants to confirm the statement he has only to inquire what has become of the boys who have lived in cities and towns. If this be so in Texas or anywhere else it behooves parents to give the matter some attention. But we don't believe it. It is the old story of superior morality for the country over the city which we have heard again and again, with variations, but which never can bear the test of criticism. We have no doubt that fewer young men born and reared in this city of nearly a quarter million inhabitants go to ruin than in a like population in rural villages and communities. The restraints on crime are necessarily greater here than there, and the motives for virtuous living are more and stronger here also.

A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves numbers of obscure men who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they had only been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is that in doing anything in the world worth doing we must not stand shivering on the bank thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances. This did very well before the Flood, when a man could consult his friends upon an intended publication for 150 years and live to see its success six or seven centuries afterward. But at present a man waits and doubts and consults his brothers and uncles and particular friends till one day he finds that he is sixty-five years of age, and has lost so much time in consultation he has none left for action. In his over-squeamishness he has allowed his opportunity to slip away.

PRACTICAL AND UNPRACTICAL EDUCATION.

Unfortunately fashions and traditions have governed educational as well as all other matters in the past, and the influence of these fashions and traditions has been quite strikingly exhibited during the recent educational flurry in this city. It has for some time been a superstition that the study of arithmetic was of the first importance, and the desire that this branch of instruction should be fully attended to has led to the growth of a slavish deference for arithmetic of itself, without any reference to its practical use. As a result teachers have come to regard brilliant tricks of fence—"schoolmasterisms," as they are called in the profession—as the aim of instruction, and the public have followed the lead with characteristic thoughtlessness. There is always danger that the ultimate purpose of education will be lost sight of, and that the ceremonial will come to dominate, as it has so universally done in religion. Indeed, this tendency has been the bane of all educational policies in all ages and countries, and it is only within a few years that any determined, general, or enlightened effort has been made to substitute practical for unpractical education. A common cant phrase among the old-fashioned educators has always been the value of unpractical studies for mental discipline. This has been alleged invariably as an excuse for devoting the most precious years to the acquisition of the most useless knowledge. The extravagant regard for the classics of Greece and Rome which unquestionably has operated more than any other cause to retard intellectual progress, to foster a narrow and mischievous conceit of learning, and to distort the general view as to what constituted desirable instruction, is directly in point. But it is quite possible to employ other studies as harmfully as the dead languages have been employed, and if the old shibboleth of aids to mental discipline be brought in support of the wrong, quite as much stagnation may be produced by arithmetic or grammar as by the classics. We do not hesitate to say that the amount of time bestowed upon grammar and arithmetic in the schools at present is out of all proportion to their usefulness. At least half the arithmetic taught is never needed in any way from the time the school career is closed, and as for grammar, nobody ever learned to speak, write or compose accurately from the study of a text-book. Years are in fact thrown away in the acquisition of dry and barren forms, which ought to have been utilized for the conveyance of real practical knowledge. Arithmetic is no doubt necessary to an educational course, but it is not the one great purpose of education, and too much of it may very easily be taught. It should be sought to teach children the outlines, at least, of the history of the human race; the physical structure, first of the earth they inhabit, second of the bodies they exist through. The language of this country should be made familiar to them through its best literature, and thus taste and judgment would be formed and strengthened at the same time that knowledge is imparted. One of the most fatal mistakes of the whole educational system is the theory of text-book compilation. It seems to be thought indispensable that every iota of attractiveness should be carefully eliminated from those works, and that the information should be conveyed in the hardest, driest, most ugly and repellant manner. When books are made on the same principle for adult readers they are at once rejected. The world will not look at your Dryasdusts, but consigns them to the lumber-room or the pulp makers. But it is nevertheless thought necessary that children, whose intellects are even more delicate and fastidious than those of grown people, should have their knowledge imparted in the least savory and appetizing way.

If the schools taught through the medium of the higher productions of English literature, we are convinced that the effects would be such as to vindicate the change. As it is the children may go through the entire school course, and after all know hardly anything of importance, beyond the little arithmetical knowledge capable of being adapted to business pursuits. Of the beauties and excellencies of English Literature, that inexhaustible mine of intellectual wealth, they know no more than the few and feeble glimpses afforded by the school readers. Of history they are innocent beyond a sketchy acquaintance with that of the United States. But they have had their brains nearly dazed with lessons in grammar and word analysis, and they can parse a sentence with machine-like precision, though quite probable they could not compose one grammatically, or write five lines without some gross blunder in orthography. What do our schools teach children concerning the world in which they live, their place in the world, their relations to other living things, the source and nature and scope of the knowledge which must be acquired before anything like a liberal education can be attained, and matters of that kind? These schools go on turning out year after year the same kind of mediocre results, and the reason they are accepted so patiently is perhaps suggested in Bishop Wilberforce's remark: "Our 'girls,' said the Bishop, "are certainly very badly educated; but our boys will never find it out." There has never been an educational system so defective that it did not have enthusiastic adherents, and that those whose youth had been wasted by it did not feel it a duty to stick up for it through thick and thin. Parents in many cases are incapable of judging concerning the progress of their children, and such parents are pretty sure to be amongst those who are most taken with the paraphernalia of learning, and who think there is a great deal in that blessed word Messopotamia. But the failure of the system is shown by a general average taken over a number of years, for such an average will demonstrate the practical stagnation of intellectual matters from decade to decade. It is, however, a great step forward to have come to a realization of the need of educational reform. What is needed is to distinguish clearly between practical and unpractical education, and to separate the one from the other. Unpractical education is that which does not lead to anything; which merely burdens the mind with formulas never to be required again; which opens no path to future acquisitions; which rather instills a distaste for knowledge by its own insipidity; which is away from the interests and aims of real life, and has no bearing upon human events. Of this character is a great deal of instruction still clung to as absolutely necessary. It all ought to be discarded.

Practical education on the other hand is that which leads to further knowledge; which implants an interest in and thirst for more information; which teaches concerning matters of constant and direct interest; which enlarges the perception of the general order of nature; which gives just ideas of man's place in the universe; which teaches how to use the capacities in acquiring all necessary knowledge, and by making learning agreeable recommends it to the young. This is the aim and object of the Quincy method, and its real value consists in the fact that whatever it teaches is of practical utility, and it is so taught as to be remembered. Of course even under the Quincy method it is quite possible to give bad instruction, but the temptation to it is less, and the facilities for rational teaching are greater. Meantime all that can be done is to encourage the introduction of the Quincy method of teaching, and to prepare the public for more extensive and radical reforms in the educational scheme. In order to do this parents must be accustomed to ask themselves seriously what it is that their children bring away when they leave the public schools. It is not to be expected that those parents who know less than their children will be able to reflect to much profit upon this question, but there are many intelligent and cultivated minds which must perceive the importance of the inquiry, and which will realize the hollowness and deficiency of the present system directly they begin to apply practical tests for themselves. The desire of all public-spirited and patriotic men and women must be to strengthen instead of weaken the public schools, but the way to do this is to reform their defects, and thus afford opportunity for making them better. At present the public mind is approaching the conviction that education, as now pursued, fails to educate. If that is the case we must endeavor to remedy the evil, and the first step towards reform consists in ascertaining clearly wherein the fault consists.

A CRITIC REVIEWED.

We were always a believer in the doctrine of compensation. So much so, indeed, that we hitherto suspected Emerson had erred in saying that its law did not apply to virtue, but that hers was all gain without tax. But now, thanks to the courteous and refined editor of the *Hebrew Observer*, we *know* that the Concord sage blundered in his philosophy. For if fanaticism, proselytism, and religious persecution are not typical vices of our people,-as compensation, malice, envy, and all uncharitableness (among a well defined class), evidently are. What an exhibition of these we have in the last two issues of the above named paper, respecting the Rev. M. S. Levy, A. M., of San José. The first of these, viperously but harmlessly, assails a discourse delivered by Mr. Levy on "The Mission of Israel." The lecturer took occasion, naturally enough as it seems to us, to illustrate the patriotic and peace-loving spirit of his people by their marked abstinence from the late popular movement to get rid of abuses and wrongs affecting them as much as any class, and by their preference, as in times past, to suffer in silence rather than aggravate possibly existing evils by agitation. What was there in this to which a fair-minded person could take exceptions? But it did not suit, at all, the lynx-eyed *Observer*. "What admirable logic, indeed!" exclaims the ironical critic, sneering all along to the close because, forsooth, Mr. L. did not give *stronger proof* of Jewish patriotism, though a child might see that his remarks were suggested by the passing events of the day, had little kinship with the main theme of the lecture, and could, with no propriety, afford an honest or intelligent critic an opening for attack where no other existed. It is laughable, truly, to see into what pettiness and *unreasonableness* a carper will fall while working off a surcharge of malignant bile. We can easily imagine what the *Observer* would say, if Mr. Levy, ignoring the logic (?) of this attack, were to retort by pointing out merely the discourteous style and bad Latin with which it "regales" us in "A novel conception of Jewish Patriotism," and by advising this would-be "Jeffrey of the Press" "to be a trifle more circumspect in future," and see that, when he fires off a classical squib, its bad grammar does no burn his fingers.

But how beautifully the avowed ignorance of even the existence of the "University of the Pacific," squares with the positive assertion that that institution "has *not* a chair for Hebrew and Ancient literature." We think that the University will not meditate *hari-kari* in consequence of this gratuitous fling at it from the erudite *Observer;* its usefulness and growth will not be greatly retarded, we suppose, even though it has to endure the sneers of that paper. The University, which has enrolled Mr. Levy's name among its faculty, is presumptively as competent to judge of his qualifications as a teacher, as is the censorious editor, and we fear that this sudden outburst of zeal for the Hebrew language, which provoked the attack on Mr. Levy, so unjust, unnecessary, and uncharitable, was an evil inspiration, or the product of a worse counselor. As to Mr. Levy, from the style of his explanatory card, we conclude that he has no fear that his laurels, gained as an instructor, will wither much under the fire of the *Observer*, and that he will continue to wear them as imperturbably as if every "iota" of the terrible judgment on his *qualifications* had been "taken back," and the paper itself had already sunk beneath the dark and dismal Lethe inevitably awaiting all silly and unpardonable journalism.

THE NINTH OF AB.

The anniversary of the Ninth of Ab was commemorated last Sunday, though actually occurring on Saturday. According to most reliable tradition, Jerusalem was twice destroyed, and both the first and second temples were burnt on that day. The time intervening between the seventeenth of Tamuz and the ninth of Ab is three weeks, and it is this period which the piously orthodox observe with all the circumstance of mourning. It was on the former date that Jerusalem was twice besieged, by Pompey and by Titus, in different years, and with that day tradition connects additional disasters. Moses broke the Tables of Stone, and the "Continual Offering" was suspended in the First Temple. As a matter of custom, the solemnization of marriage, and all festivities and amusements are rigidly eschewed. The *Jewish Chronicle*, writing upon this subject, says:

At the presen day there are not wanting men of ultra-conservative feeling who maintain the prescribed custom of *Chazoth, i. e.*, of sitting on the ground after midday and bewailing the destruction of the Temple. But these austerities are slight compared with the mortifications which the rabbis have enjoined for the first nine days of Ab. During that time it is prohibited to put on a new garment, or to taste a fruit for the first time during the season, or build or plant, or do anything which requires the recital of the *Shehechyonoo* blessing. To put on clean linen, even on the Sabbath before the Fast of Ab, or to send clothes to the laundry, is disallowed by the *Schulchan Aruch*. To bathe the entire body, even in cold water, to eat meat or to drink wine, are alike interdicted within the *drei wochen*. Whatever we may think at the present day of the binding force of these mediæval restrictions, we cannot doubt that they were dictated by the fervent piety of the rabbins, whose love for Palestine was intense. Nor should it be forgotten that they have served their purpose in the past by implanting in the Jewish heart an affection for the home of our fathers which is ineradicable. The good fruit which has been born of these pious feelings is seen in the intelligent efforts which are made by the Jews of the present time to restore their Palestinian brethren to their whilom condition of intellectual and material greatness. Had these pious usages not remained in force, the tender passion might soon have become extinguished, and our accession to wealth and power would possibly have found us callous to the welfare of the Holy Land.

Local Lines.

MR. JACOB SHAEN has been appointed as one of the clerks of the Board of Equalization.

THE fourth party of the California Social Club is promised for Wednesday, Aug. 18th, at B'nai B'rith Hall.

THE Board of Directors of the Young Men's Hebrew Association, will meet next Wednesday evening, 28th inst.

THE Annual Picnic of Washington Lodge, Order Kesher Shel Barzel, will be held at Willow Grove Park, West Berkeley, Sunday next.

THE S. T. A. R. S. have issued invitations to their Third Social, which will be held at Saratoga Hall, Saturday evening, 31st inst.

Professor Samuel Lilienthal, of the New York Homœopathic Medical College, is in this city, the guest of his son, Ernst R. Lilienthal, 1818 California street.

"THE MERRY MAKERS" invite their friends to a complimentary testimonial entertainment, at Saratoga Hall, next Wednesday evening. The play of "The Dead Shot," an Olio and dancing are the features of the programme.

THE latest new departure is the organization of the "Bachelor Members of Columbia Lodge, No. 127, I. O. B. B." The unmarried of this lodge, in a spirit worthy of emulation, have formed this society for the sole purpose of devising means for social and intellectual advancement among "Columbias" flock, and to impress them with the fact, that there is something beyond the dull meetings, sick benefits and eventual thousand dollar-endowments, that should cement them into a sacred band of brothers. This will be attained through occasional purely social gatherings, where literary, musical and dramatic entertainments will be given once a month, or if practical even more frequently. The benedicts of Columbia, are requested to contribute twenty-five cents each monthly, thereby entitling them to enjoy all the privileges and benefits of said society, but the by-laws disfranchise a married member from holding office. The following constitutes the *regime* for the ensuing three months: President, Aaron Wasch; Vice-President, Herman Lesser; Secretary, Chas. Miller; Treasurer, Simon Newman; Seargeant-at arms, Isidor Uri; and S. Bierhoff, E. Bare and Herman Cohn, Finance Committee. We wish them success.

Born.

NEUSTADTER—In this city, July 17, to the wife of David Neustadter, a daughter.

LEHMANN.—In this city, July 12, to the wife of Louis Lehmann, a son.

GOLDSTONE.—In this city, July 18, to the wife of M. Goldstone, a son.

SCHWARZSCHILD.—In this city, July 19, to the wife of L. Schwarzschild, a daughter.

LIPPMAN.—In this city, July 21, to the wife of Hyman Lippman, a son.

Married.

SCHUSSLER—FEIST—In this city, Sunday, July 18, by Rev. Max Wolf, Mr. Michael Schussler to Miss Bertha Feist, both of this city.

BENAS—MARKS.—In Stockton, Cal., July 21, at the residence of the brides parents, by Rev. H. Davidson, Mr. Salomon Benas of Sonoro, Cal., to Miss Amelia Marks of Stockton.

Died.

NOAH.—In this city, July 15, J. B. Noah, a native of England, aged 70 years.

MEYER.—In Salem, Or., July 22, Mrs. Esther Meyer, (mother of Mr. Moses Meyer and sister of Mrs. B. Schonwasser of this city).

Music and the Drama.

THE "SHERITH ISRAEL" CONCERT.

The proverbial love of our people for all that is pure in art and music, was strikingly manifested last night at Metropolitan Temple by the very large audience which had gathered there to indulge in the rich musical banquet which was spread for their entertainment. We are aware that the object of the concert proved the talisman which drew such a generous attendance; yet the attractions were so extraordinarily exceptional that success might have been attained even under other circumstances. Such a programme as was presented would be all-powerful to tempt the presence of every one who can be swayed with song, or charmed by melody.

The opening chorus, Mozart's *Gloria*, was superbly sung, but Mr. Luxemburg as conductor, evidently misinterpreted so masterly a creation. The *Gloria* throughout is an *allegro*-movement, and his baton scarcely moved *allegro-moderato*, hence the effect which might have been obtained by the ladies and gentlemen, under perfect leadership, lost much of its charm. Miss Jenny Landesman requires but little praise; she possesses the grace and art of a *prima-donna*, and but for the slight indisposition which our fickle climate invariably inflicts upon the warbling organs of all singers, would have executed the Faust-*Aria* as nicely as it was ever heard in San Francisco. Notwithstanding, it was delightfully rendered, as was also her encore, and Gumbert's "Ye Merry Birds." Miss Lillie Mish, with an intelligent conception of her authors, sang "The Message," by Blumenthal, quite prettily, and in the duet, *Die letzte Rose*, from "Martha" which she sang with Mr. Luxemburg, Miss Mish certainly surpassed her every former effort. Gounod's "Meditation" and "Loreley" were sung by Mr. Rudolph Lowenstein, whose appearance on the concert-stage is always welcomed. He was never in better voice, and we fail to remember having heard Mr. Lowenstein to such advantage as in his "Loreley" last evening. Mr. S. Koppel sang Donizetti's *"Spiritogentil,"* and *Abt's* well known, *All Abend befor ich zur Ruhe geh* so well that we are almost tempted to forgive his previous inaccuracies. He was warmly and deservedly applauded. Mr. Luxemburg substituted for his number the *"Serenade de Barbier de Sevigtia,"* by Rossini, which, we confess, Mr. Luxemburg can sing, but it must be considered an erroneous (?) selection. In the rendition of *Wie shoen bist du*, which was given as an encore, as also in the duet from *Martha*, Mr. Luxemburg gained well merited applause. Miss Eugenie Rosenheim and Mr. Samuel Fabian presided at the organ and piano respectively as accompanists, and though their task was rather exacting, they exhibited a thorough mastery of the instruments, and to them the fullest meed of praise should be accorded. Their piano Duo *Faust*, by Bonowitz was the *chef d'ouvre* of the evening, and in response to the applause, which followed Miss R—— and Mr. F—— kindly responded with the *Caprice hongrois*, which was likewise warmly appreciated. The Chorus, "Prayer from Moses in Egypt," by Rossini was splendidly rendered; the solos in which were most pleasingly sung by Miss Rebecca Livingston and Messrs. Koppel and Lowenstein. Handel's "Hallelujah" closed the concert, and but for the inexcusable breach of propriety on the part of many in the audience in leaving the hall during the rendition of this beautiful chorus, would have been enjoyed as heartily as any number on the Programme. Floral offerings were in abundant profusion.

The ladies and gentlemen who constituted the Chorus were as follows:

Mrs. Ben. Mayers, Misses Eva Livingston, Rebecca Livingston, Carrie Heyneman, Minnie Bettelheim, Marietta Jacobs, Sarah Falk, Gussie Oppenheimer, Lizzie Oppenheimer, Sarah Geist, Jennie Altman, Alice Williams, Etta Marks, Celia Coney, Miriam Coney, Annie Zimmerman, Gussie Goldstone, Ida Abrahamson, Annie Siegel, Fannie Michaelson, Celia Michaelson, Regina Gans, Theodore Steiner, James Ehrlich, Alex. Heyman, Sam Weitz, A. Brown, J. T. Searight.

The "Organ Fund" of the congregation will certainly be largely enriched by the success attending the first concert held for that purpose.

A Musical and Literary Entertainment was given by the pupils of Professor Hoffman, at Dashaway Hall, Wednesday evening last, and as is generally the case in exhibitions of this character, relations and friends flock to witness and give approval to the progress of the young ones, who periodically devote themselves in good earnest to the study of music. This occasion, however, proved far more than a mere school exhibition, and the large and select audience, which, soon after the opening of its doors filled the spacious hall, was agreeably surprised at the the artistic taste with which the several numbers of the programme were carried out. The opening number, *La Dame Blanche* (for 8 hands), by Misses Jennie Judis, Eva Morgenstern, Lena Hoffman and Mr. Gordon, at once proved both the competency of Prof. Hoffman as a teacher of music and the efficiency of his pupils. *The Calif of Bagdad* (for 8 hands), performed by the Misses Julia Erlanger, Hulda Kaskel, Sallie Dinkelspiel and Gussie Morgenstern, as also the Piano Duet (*Gottschalk*), by Miss S. Dinkelspiel and Mr. Hoffman, and the duet for two pianos, *Caprice hongrois*, by Miss Lena Hoffman and Prof. Hoffman were well executed, especially in the latter Miss H. played admirably. Our local talent, ever ready to extend a helping hand, was well represented by the Misses Ida and Gracie Aubray, Miss Rosa Blumenthal, and Messrs. Siegmund Koppel, M. Meyer, Rudolph Lowenstein and Abe Hoffman. We must award special mention to the effective manner in which Miss Ida Aubrey recited, "At the Mouth of the Tunnel," and the grace and natural humor of the little Miss Gracie Aubrey, in the song and dance "Pretty as a picture," elicited raptures of applause. For both these young artists we anticipate a brilliant career. Mr. Lowenstein sang Abt's *Remembrance*, with his usual force and excellence, and could Mr. Koppel who sang the beautiful melody *Cara mia*, but understand that it takes study and perseverance to master the art of singing, he would certainly not be guilty of neglecting so good a tenor voice as he posesses. A recitation, "The Whiskers," by Abe Hoffman, was extravagantly humorous. Uncle Abe is good, and always does something funny. The recitation, "The Death of Benedict Arnold," by Mr. M. Meyer, gained well deserved applause. The Violin Solo, *Othello*, by Miss Rosa Blumenthal was superbly rendered, and in response to a well deserved applause played *Gung'l's Heimaths-Klaenge*. Both her touch and execution are admirable, and we admit quite surprising for so young an artiste. The entire performance was of considerable merit and was largely enjoyed by all present.

A LETTER FROM MARION TO LEONA M—.

SHE TALKS ABOUT THE ENTERTAINMENT OF THE Y. M. H. A.

FERNDALE, JULY 18, 1880.

My Dear Leona:—Now that I am once more settled at home, and rested from the fatigue consequent upon so much excitement, I will discharge my first duty by writing my thanks to you for your kindness and hospitality. My visit to your city was so enjoyable in every way that I am sure you will have to reserve a room for me that I can run in at any time. It is your fault, dear; you should have left me in blissful ignorance of city pleasures.

I wanted to have a good chat with you about the performance of "Still Waters Run Deep" last Thursday night, but the dance which followed tired me so, having danced each number with almost religious devotion,

that I was too sleepy that night to talk upon the subject, and the cars carried me away so early in the morning.

Well; did I sit with my mouth open and gape at the stage during the play? I should'nt wonder if you blushed a dozen times at my behavior—that is, at my rustic awe. If I did gape, it was in downright earnest, for I was immeasurably surprised to see such talent displayed by amateurs. It makes me wild to get up such an affair in Ferndale, and try to persuade you to come up and take part.

I expected to read a glowing account of the entertainment in THE JEWISH TIMES, which I received Saturday, but was disappointed. The editor who, I am informed, takes so a great an interest in the Association, should not have placed such restraint upon his pen, and it wasn't fair for him to select two or three characters for special notice, to the detriment of others. (Fancy "Innocence Abroad" presuming to call a city editor to account. If ever I meet him he shall have the benefit of my advice.)

But, my dear Leona, this is "not pertinent to the issue," as my lawyer friend Joseph says. Ahem! I will continue,

Mr. Davis—what character did he assume? Wildmay, I believe. (What did I do with the programme? I must have lost it.) Well, he carried off the honors of the evening. He's a darling, and no matter if I am shy and modest, I did feel like putting my arms about his neck and so loving him that he would have entirely forgotten the lines which he so plaintively uttered, "Thank Heaven, that is over!" But it would be utterly impossible for me to look as sweet as did Miss Steinman. Sweet! why she looked inexpressibly lovely, and this reminds me that some one seated in front of me whispered to her neighbor that during the preparations for the play whenever that scene occurred, Mr. Davis recognized some reason to rehearse it over again. Of course, this may be untrue, but then it's so plausible. But, how timid she was. It was enough to make any one nervous to have the eyes of so many people watching how she would *take* the kiss. Her neatest acting was when she repulsed the Captain. I don't wonder that you wrote of Miss Rosenheim's dashing style in your "pic-nic letter." She far excelled any amateur performer that I ever saw. Every scene was effective, and though I don't know much about the stage, I really believe that her triumph over the Captain was a most superb and finished piece of acting, as in fact every word she spoke, was entirely free from the mechanical style so peculiar to amateurs, and even many who are professional. I was very much interested in her, and welcomed her every return to the stage. I wish you had introduced me to her, Leona. Mr. Tichner, who played Captain Hawksley, was pointed out to me on the floor. He is a little too amiable and honest looking to play the villain. It seemed to me, that he purposely tried to appear less like one, for fear he might make an unfavorable impression on the ladies. It don't come natural to him. In the scene with Mr. Davis, I liked him best, though I really think he had the most difficult character, and as THE TIMES says, he showed an "intelligent appreciation" of the same. The applause, so generously given to both gentlemen was well merited. My gloves show that I had a good share in that. Of course, you know that I am inquisitive and therefore, you will not be surprised that I discovered the cause for the apparent defect in Mr. Brook's articulation. Poor fellow, after all his trouble for the play, he was taken with neuralgia in the face, and it is a wonder to me how he sustained his character so admirably under such trying circumstances. And that was "Teddy" Steiner. It seems to me that you might select a handsomer man to always write about. Tastes differ. If he only had a moustache. But he was a *foine* Irishman and his "make-up" was excellent. When he said "go to the divil," he acted like a regular Paddy. I I am in the dark about the conduct of a portion of the audience. What in the world possessed them to applaud so vociferously when Messrs. Frank, Falkenstein, Wineburg and Krambach, respectively appeared on the stage. It certainly must have embarrassed the gentlemen, and the more I think about it, I become satisfied that it was all pre-arranged by their friends. What do you think? It does seem to me that the boys of the Y. M. H. A. are a bit too generous. The order of dances on the invitation cards was quite enough. Oh, now I see, why they had extra ones. That active young gentleman with the rosette and tassel, who seemed to carry the burden of the entertainment upon his shoulders, who had the floor cleared so cleverly and quickly, must have been the one whose name stood out so prominently on the dance programme. Mr. Sahlein, that's the one. The dance was delightful, and I never joined a more agreeable and select set of people.

The gentleman who acted as stage manager deserves much praise, for everything was in perfect harmony. I hope the entertainment was as great a success financially as it certainly was artistically.

I am dying to come to the grand concert Thursday, I will beg Sam to take me to the city, if he won't, then give Sig a gentle hint, that I will be languishing for his society on that evening. If I can't come down to the concert, please write me a full account, if you attend, for I won't look for it from the stingy editor, who is so very sparing with his compliments.

Now, dearie, with many thanks for your kind hospitality, believe me ever,

Your grateful loving

MARIAN.

P. S.—Regards to Sig.

P. S.—I found my programme when this letter was nearly finished.

THIS is certainly an age of calamities. The debris of the ill-fated "Manhattan" has scarce been cleared, the smoke of the burned "Seawanahaka" still smoldering, explosions and alike disasters heralded from all directions of the world, we are again called on to record a terrible calamity—the caving in of the mouth of the Hudson River Tunnel, between Jersey City and New York, by which upwards of twenty laboring men were suddenly engulfed and drowned.

At Cracow a Jewish boy and girl were baptised whilst in-patients of the General Hospital, to which they had been removed on being refused admission to the Jewish Hospital owing to their being strangers. As the two children are above the age of 14, the efforts of their parents to reclaim them have been fruitless.

[CORRESPONDENCE TO THE TIMES.]

Our Trip to the Geysers.

I had long had my imagination excited and was on the *qui vive* for a trip to the Geysers, one of the greatest natural curiosities to be found within the borders of our gold producing State. Having been a few days previous at Magnolia Farm, near Healdsburg, and having found a congenial party — estimable friends of mine—with the same ardent desire for "sight-seeing," it was concluded to meet and leave from that place by private conveyance. But, I will commence by relating that three of our party left Washington Street Wharf, at 3 P. M. on the steamer Donahue on a lovely Saturday. At Donahue we took the cars, and on the way passed many smiling and fertile towns. Petaluma is quite a large place with some handsome stores, and pretty private residences. Between the latter town and Penn's Grove are to be seen grain fields; some with the wheat cut in heaps, others with the golden topped grain, bending gracefully under the weight of full husks, ripe and ready for the reaper's sickle. The grain does not grow quite so tall here as in Santa Clara Valley; but Sonoma County is not alone adapted for the raising of grain, it is also the home of the vine, and many vineyards dot the hill-sides, with houses nestled here and there. Santa Rosa is a beautiful place, situated in a lovely valley. It has one wide, pleasant business street shaded with trees, through which runs a street car; a good indication of its enterprise and prosperity. After leaving this charming spot I was particularly impressed with one field of wheat, which was striped with emerald and gold; also, with many oak trees from which hang graceful festoons of Spanish moss. After a gentle rocking and a slight headache, but no demand of tribute, (as Neptune invariably requires of me), we arrived at Healdsburg, and were met by Mr. Flack, the genial proprietor of Magnolia Farm, whirled away in his Thorough brace and arrived at the farm at 7 P. M. The accommodations of the place consist of a hotel and some three or four cottages, situated in a large orchard of cherry, apple and plum trees. The front view is almost a forest, in which the warbling of birds is incessantly heard. A stream of water runs along at a short distance with its never ceasing lullaby, and adjacent to the farm there is a lake, which, though diminutive in size, is as pretty a sheet of water as is to be found within many miles of travel. The drives are many, long, pleasant and picturesque. And, now before proceeding with our trip, I must say a few words in regard to Mr. Flack and his amiable wife, who endeavor in every possible manner to insure the happiness and satisfaction of their guests. In this summer resort is to be found all the comforts of a home, with most marked attention and everything in abundance.

Our merry party, radiant with health and sparkling with wit, started at 7:30 Sunday morning. We had confidence in our skillful driver, Mr. Bostwick, who knows every foot of ground, having driven over that part of the country for twenty years; so we scattered care to the winds and gave ourselves up to the enjoyment of the hour. I was very inquisitive and whenever an opportunity presented itself, tormented Mr. M. S—— with questions, which he kindly answered.

We took the Cloverdale road, and the first place we passed was a picturesque little town in a large valley, called Geyserville. Cloverdale is prettily situated at the foot of the mountains. The main street is wide, very clean and bordered with trees. The United States Hotel is of red brick and is a splendid hostelry. At Glendale, a *large* town, consisting of a solitary house, we stopped to spread out our lunch, and in addition partook of some nice cider and hard boiled eggs, the only refreshments—but very acceptable ones considering the intense heat—that the host had to offer, The charming Mrs. A. G. D——, made herself very useful as cateress on this memorable occasion. The luncheon over and the plates packed, which, of course, was all accomplished by feminine hands, the lords of creation talking much and doing little, we pursued our journey through a wilderness of magnificent scenery. Two miles from the Geysers the road is rocky, and deposits of sulphur can be plainly seen on the distant mountains. Mrs. Dr. L——, agreeably surprised us by not being at all nervous, thereby rendering the other ladies more courageous.

We arrived at the Geysers at 2:30 without any accident or incident to mar the pleasure of the trip. The Geyser Hotel is a very nice, clean comfortable house, with several cottages scattered around. It is surrounded by grass plots and flowers; the garden, I must say, is remarkably well kept. I gazed around in an ecstasy of delight at the grand and wondrous beauty of the situation, and regretted that all my friends and all lovers of nature could not drink at this sublime scene.

The Pluton Creek, which winds along miles before we reach there, flows on further still. At a short distance from the hotel is the bath-house, which is most undoubtedly designed for one by nature. The cold water streams along, while the hot water issues from the adjoining rocks. The surrounding waters contain sulphur, iron, alum, magnesia, etc. After a refreshing bath, a good dinner and a short walk, we concluded to retire as we wished to be up at 4:45 the following morning to explore the canyon. We were told to wear "nothing good," which was totally unnecessary as far as I was concerned, as I had nothing "good" with me; so after being awakened it was not long before we were following the footsteps of our guide. We drank some iron-water, and then entered a deep gorge, and for a moment I held my breath at the weird sublimity which the scene presented. It is encircled by mountains from whose sides issue steam, and this ravine, we were told, was the Devil's Canyon, which I thought very appropriate and very suggestive. Whatever we beheld there belonged to his Satanic Majesty's dominions, where he reigns supreme—none, save God, dare dispute his sway. We walked on and came to a hollow boulder filled with water, which our guide called eye-water; then to another which contains natural ink; at both places we supplied ourselves with samples, having brought vials for that purpose. We passed on to the Devil's Desk, (the formation of the rocks suggesting the name), the vaults where he conceals his myriads of evil souls, as well as piles of gold, the pigeon-holes which retain his correspondence with fallen mortals; still, the guide went on, explaining as we followed, jumping from rock to rock over steaming pools. We are all much indebted to Mr. And. M.D—, who was ever ready to render us the assistance we so frequently required. Further on, as we came to the "Machine-shop," we bent our heads, applied our ears to the opening in the rocks, and heard a deep, ceaseless roaring, as of a hundred engines at work. In the Witches' Cauldron the water boils and bubbles with terrific violence. About half way up the ascent we were asked to have our photographs taken. I was very glad of the opportunity, as we had two young ladies, Misses H. S—, and R. D—, in our party, who could not look otherwise than lovely, even if they made the attempt. By this time we were very warm, the perspiration was streaming from every pore—at least, from mine. We threw ourselves into various charming attitudes, and tried to look pretty, but no sooner were our pictures taken than we imagined we would have looked better in other positions. After having been twice photographed, the law of heat, being more inexorable than the laws of the Medes and Persians, drove us on. We came up to the "Devil's Pulpit," where he preaches to his imps below! We went out at the "Devil's Gate," crossed Father Matthew's Temperance Spring, came to a large oak tree under whose spreading branches we seated ourselves on a bench, exclaiming, "Ah, how refreshing," and this is called "Paradise Regained." We were not allowed to remain in Paradise, but were told to move on, and we came to the Lover's Leap, but none of the gentlemen were inclined to take the leap, not having so much love in their composition, and as for the ladies, those who ventured to look down into the yawning chasm, were considered very brave. In another spot the steam comes up from the ground, and is called the Indian Steam Bath, because the Indians formerly brought their sick there to be cured. They erected poles and threw blankets over them, which, though a primitive, was certainly a very effective steam bath. We next stopped at Der Gieser, (Geyser) a steaming pool, which throws out everything that is placed in it. I must not omit the Galvanic Battery, or Table Ground, which shook underneath our feet as we stood on it. The crust is not very deep, but porous, which, no doubt, accounts for the phenomenon. We proceeded to Angels' Rest, crossed over holy water, (not consecrated by a priest, but so-called because the ground there is full of holes,) and returned to the hotel for breakfast. At 8:30 Monday morning we took our departure, accompanied by the good wishes of our cordial host, Mr. Forsyth.

We took the Pine Flat road, and found the scenery grand beyond description. The peaks of the Coast Range of mountains tower over 3,000 feet above the level of the sea, while the ravines are, in some places, 570 feet deep. The mountain sides are covered principally with live and dwarf oak, madronne, fir and pine. The Pluton Creek winds along until we arrive at the road which leads to Harbin Springs. We stopped a few moments at Pine Flat, a deserted quicksilver mining town. A fire a few days ago destroyed the hotel and store, and now naught remains but a couple of old buildings to tell the tale of its former prosperity. After a few miles of travel on the Calistoga road the rolling hills disappeared, and we drove through the valley, arriving at Healdsburg at 2:50 P. M.

During our journey we were kept in a state of continual laughter by Mr. And. M. D—, our worthy "Governor," who was bubbling over with good humor. His facetiousness was so contagious that it even affected our grave and honorable "Senator," Master A. L—. Our trip was voted a grand success, thanks to the company, who all contributed to the enjoyment of the time excepting poor me. I sat and listened to all the *bons mots*, hoping that my silence would be attributed to wisdom. Wit and mirth flowed around, I alone "never moved an inch." Next day I returned to San Francisco by the way of San Rafael, and I must say that, for me, the trip to the Geysers will always be a green spot in my memory, clinging with pleasant associations.

BALA.

INSURANCE.

Messrs. Brown, Craig & Co., the well known fire underwriters at 215 Sansome street, represent four first-class American Companies, viz: The Phœnix of Brooklyn, Insurance Company of State of Pennsylvania, Star of New York, and Faneuil Hall of Boston. We desire to call attention to the high character of those companies for stability and equitable dealing with their patrons. The Phenix is a strong organization with a capital of $1,000,000, and in point of income is only excelled by three other companies. The Star has a capital of $500,000, safely invested in U. S. Bonds. Its policies are peculiarly concise and divested of all ambiguity. The Insurance Company of State of Pennsylvania is, save one, the oldest American Fire Insurance Company, having been organized in 1794, and has nobly withstood the storms and disasters of eighty-six years. The Faneuil Hall, is the only Boston Company now existing, which was organized prior to the great fire of 1872, and the only one which was able to pay its losses and continue in business. Messrs. Brown, Craig & Co., make their own adjustments and settle all losses in San Francisco, without having to refer them to the Home offices of the companies, a feature which alone should commend this firm to the patronage of the insuring public.

When a friend corrects a fault in you, he does you the greatest act of friendship.

THE PACIFIC GAS COMPANY'S PROPOSITION.

The times are not as prosperous in San Francisco as they have been.

Business men and merchants generally are compelled to economize in many ways, and those in humble circumstances have to use the utmost care and saving in order to get along.

Any measure, therefore, that will furnish the community with one of the most essential comforts of life at a reduced rate is worthy of encouragement.

Gas has been one of the burdens of the people. Its cost has precluded many from its use, and those who are forced to consume it, demur to the high rates placed upon it.

The Pacific Gas Company agrees to change all this, to furnish a better and cheaper Gas than is now in use in San Francisco.

Consumers pay the present Gas Company $3 per 1000 cubic feet.

The Pacific Gas Light Company agrees to bring it to the consumers for $2 per 1000 cubic feet.

The present Gas Company supplies a nominal 16 candle Gas.

The Pacific Gas Company pledges itself to supply a Gas of 20 candle power, that is an ordinary five foot burner, which give the light of 20 sperm candles at one cent an hour.

The present Gas Company demands an eight or ten dollar deposit upon the meter.

The Pacific Gas Company demands no deposit to secure accounts.

The reason why the Pacific Gas Company can do all this, is that the manufacture of Gas by the new and improved apparatus and machinery economizes labor.

They take all the risk; for Gas Works with all their furniture, mains, etc., are useful only to manufacture Gas.

They demand in return only that consumers shall agree to use their Gas at the price and quality agreed upon.

The office of the Company is 303 Montgomery street, under the Nevada Bank, where consumers will please call if not waited on by canvassers.

MERCHANT TAILORS.

Messrs. A. Kish & Co., merchant tailors, 32 Montgomery street, made a wise move when they secured the services of Mr. L. Morris, so long established in that business on Second and also Fourth streets in this city. His long experience qualifies him to cater to the wants of our public, and with the facilities of the new firm, he is enabled to please the most fastidious demands. The house of A. Kish & Co. make garments at popular prices, as any one can be convinced, who will call at their establishment.

STOCKTON, CAL.—The friends of Mr. Harris Marks called at his residence last Sunday evening, and tendered him a surprise in the shape of a large and handsomely engraved gold medal. The present was given as a mark of esteem, and in recognition of the invaluable services rendered by Mr. Marks to Hope Lodge, B'nai B'rith.

SAN JOSE.—The following newly elected officers of Ariel Lodge, I. O. B. B., were installed Sunday last by G. V. P., S. Hirschberg: Monitor, A. B. Steinbach; President, Jacob Rich; Vice-President, E. A. Straus; Recording Secretary, M. S. Levy; Treasurer, N. Harris; Warden, L. Schlesinger; Outside Guardian, M. Lubliner.

PERSONAL.—Misses Fannie Marks and Jennie Rosenthal, of Stockton, Mrs. David P. Levy and Miss Gertrude Kierski of San Francisco, are sojourning in the Garden City.

The States.

NEW YORK.—Rev. A. S. Isaacs has organized and successfully begun a Childrens' synagogue. The first services were held Saturday, 3d inst., one hundred children being present. The services will be continued each Saturday at 5 P. M.

The girls of the Hebrew Free School were entertained by Mr. Uriah Herrmann with a pic-nic at Central Park. San Francisco cannot boast of such generous citizens.

The report of the Strawberry Festival Committee shows, as the net profits of the late festival, $790 27, which will go to enrich the treasury of the Young Men's Hebrew Association.

The Board of Directors of the Young Men's Hebrew Association held a very important meeting on last Wednesday evening. The question of the action to be taken by the Board in the matter of an Alliance which shall have for its object the protection of Hebrew interests, came up for consideration in accordance with a resolution passed at the annual meeting, instructing the Board to take such measures as it shall deem proper towards the formation of a Union, with that object in view. It was resolved that the President, Mr. Adolph L. Sanger, be appointed a committee of one to confer with the Executive Committee of the Union of American Hebrew Congregations at the meeting to be held at Saratoga on the 15th inst., and lay before that body the claims of the Association, to the effect that if the U. A. H. C. will so extend its scope as to permit of a representation from all Jewish Associations, such as the Y. M. H. A., and the various large Jewish orders, upon a basis dependent upon the number of members of those organizations, the Y. M. H. A. would co-operate with the U. A. H. C. in the furtherance of this object.

In the event of the U. A. H. C. refusing to accede to this claim, the Association proposes to take steps for the organization of an Alliance composed of representatives of all Jewish bodies.—*American Hebrew.*

Foreign.

England.

LONDON.—The annual distribution of prizes in the Jews Free School took place Sunday, 19th ult. During the proceedings several hundred of the pupils were massed in raised galleries and sang appropriate hymns. Sir N. M. de Rothschild presided. Addresses were made by Rev. A. L. Green, Rev. Dr. Hermann Adler, E. M. Leon, Mr. Louis Davidson and others.

Rev. B. Salomon of Copenhagen, preached in the German synagogue, Broad street, Saturday 18th ult.

The Marriage-Portion Society is an institution among the Jews of London. The method of distributing the dowrys is by election at stated intervals, which we presume must provoke some considerable excitement among the candidates.

The modification of the Ritual for Jewish Synagogues is receiving much attention in England at present. The Chief Rabbi has assented to the obliteration of much which is deemed surplusage.

Austro-Hungary.

BUDA-PESTH.—Professors Sigmund Simoniji (Steiner) and Ignatz Halafz (Fiscner), too Jewish savants, were awarded prizes by the Academy for their investigations in the Hungarian language. Many Jewish students in the field of natural science have had similar distinctions conferred upon them. There is no other country in Europe in which the Jews play so prominent a *role* in the public life of the nation an they do in Hungary.

A statue to Count Stefan Sczechenyi, a favorite son of Hungary, was unveiled in the Franz Josefs Platz on May 23d, in presence of thousands of people. It is the work of Josef Engel, a Jewish sculptor, who is famous throughout Europe. He finds time, however, to observe the demands of his religion.

Russia.

The plan of establishing a factory at Kiev where Jewish children should be taught useful handicrafts has long been proposed by Herr Israel Brodsky, a well known railway contractor of Odessa, but hitherto the idea has not been carried into effect; but on the initiation of M. Poliakoff's scheme at St. Petersburg, and the signification of the approval of the Emperor for such establishments, Herr Brodsky has contributed a sum of 40,000 roubles, and a yearly subscription of 3,000 roubles towards the object. His example was followed by a large number of persons at an entertainment given at his house in aid of the institution which will be opened immediately. The idea of such schools has been advocated by several prominent writers as the only means for improving the social condition of the Jews in Russia, since only those possessing artisans' certificates are permitted to reside in all parts of the Empire. The ultra-orthodox parties, however, have hitherto looked askance at all secular or technical education. Now they seem to be reconciled to them, as reports from the provincial towns announce that industrial institutions are being attached to each Talmud Tora.

Mr. Foster, the United States Minister at St. Petersburg, has left for that city with instructions to thoroughly study the position of the Jews in Russia, and to use his utmost powers in their behalf, whenever his intercession is required.

The *Hamelitz* of last week published a list of donations contributed in response to an appeal made by Dr. Harkawe to the Jews of Russia to support Dr. Rabbinowitz of Paris in his translation of the Talmud.

ODESSA.—The leading newspaper of this city, the *Pryda* (Truth), has been transferred to the editorship and proprietorship of a co-religionist, Herr Rosen. With the appearance of the *Journal d' Odessa* by Dr. Cederbaum, the majority of the press in Odessa will be in Jewish hands.

The Jewish population of Odessa is increasing to such an extent that it now forms a fourth part of the entire number of the inhabitants.

France.

PARIS.—The Academy of Fine Arts of the French Institute has awarded a prize of 3,000 francs, which it offered last year for the best essay on "The History of Musical Notation from its Origin," to a co-religionist, M. Ernest David.

The jury of the Exhibition of Fine Arts (the Paris Salon), has awarded a medal to M. Emanuel Pereire, of Bordeaux, and honorable mention to M. Michel Levy and M. F. Beer, of Paris. A large number of Jews figured at the Salon this year, both as painters and as sculptors.

Captain Wahl, of the infantry, has been appointed to the post of Keeper of the Records of the General Staff at the Ministry of war. He has hitherto held a similar position in the 19th Army Corps. Another co-religionist, M. Blum, has been promoted to the rank of Lieutenant-Colonel of the 19th Regiment of the Territorial Army.

M. Horace Helbronner, a young and distinguished member of the Paris bar, died there a fortnight ago. His funeral was attended by a large number of judicial functionaries and lawyers.

Mechanics' Institute

FAIR!

1880,

Opens August 10,

....AND....

Closes September 11th

P. B. CORNWALL, President.

J. H. CULVER, - - - Secretary.

Bush Street Theater.

CHARLES E. LOCKE, - Proprietor.

Pronounced SUCCESS of the NEW OPERA.

This Evening

And every evening except Sunday. Offenbach's Opera Comique,

MME. FAVART.
MME. FAVART.
MME. FAVART.
MME. FAVART.

Acted and sung by EMELIE MELVILLE, and a large company of Comedians and Lyric Artists.

Grand Matinee, Saturday, at 2 P. M.

Monday evening, July 26th, first performance of the London and Paris success:

The Weathercock.
(*La Gernotte.*)

Comic opera in three acts.

Theater parties may secure seats at the Box Office, or by telegraph or telephone, paying for same upon arrival at the theater.

The Tivoli Gardens.

(Eddy St., bet. Market and Mason.)

KRELING BROS., - Proprietors.

THIS EVENING,

And until further notice, Johann Strauss' celebrated Comic Opera, in three acts,

DIE FLEDERMAUS
DIE FLEDERMAUS

(THE LARK)

With all the business ane stage effects, as played in Europe for over 200 nights. In conujnction with the opera, the celebrated

Prismatic Fountains.

Monday evening, July 26th,

The Belles of Cornelle.

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The Finest Quality and Latest Styles of Custom Work Neatly Executed.

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A. CAMINETTI ..... Amador
Third District:
J. H. SEAWELL ..... Mendocino
Fourth District.
R. H. WARD ..... Merced

Democrats, Attention!

BUREAUS OF INFORMATION FOR NATURALIZATION AND REGISTRATION

HAVE BEEN ESTABLISHED BY THE Democratic General Committee in the various Senatorial Districts, open from 7 to 10 o'clock P. M. (Sundays excepted). Members of the Committee will be in attendance, and give all necessary information, at the following places, viz.: Ninth District, 1413 Stockton street; Tenth District, 332 Bush street, up stairs; Eleventh street, southwest corner Third and Howard streets; Twelfth District, southeast corner Sixth and Folsom streets and northwest corner Fifth and Stevenson streets; Thirteenth District, southeast corner Twenty-fourth and Bryant streets; and corner Fourteenth and Railroad avenue; O'Donnell's Exchange, Long Bridge, Cannon's Hall, corner 17th and Howard streets; No. 1230 Mission street, corner Laskie; 448 Valencia street, near Sixteenth street and First avenue; Turf House, Point Lobos road; northwest corner Mission and Twenty-Sixth streets, corner Hayes and Laguna streets.

A. J. FRITZ, Chairman.
T. A. O'BRIEN, Secretary.

The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, July 23, 1880

How to Treat the Drowned.

1. Cleanse the mouth and nostrils quickly, and loosen collar, necktie and other clothing, if you can, so as to get at waist and chest; but do not lose time at this.

Roll the body over upon the right side and so on over upon the face, the face resting on the bent right arm. Thrust your finger in at the angle of the mouth, and, if you find the tongue fallen back, press or draw it forward. (The second or third finger of the other hand or a knot in a handkerchief will hold the mouth open while doing this, if need be.) Then, standing astride the body and clasping your arms around it, so that the fingers of your two hands interlace just over the navel, raise the body by a slight jerk three or four times, so that all but the head and feet clear the ground. This is to clear the stomach and windpipe and will not take a half minute.

2. Then turn the body on the back, with the head as low as the body. Draw the tongue forward to one side of mouth and pass a lead-pencil or stick as thick as the forefinger in from the side and across to the opposite back tooth, so as to keep the mouth a little open. (The stick will generally keep the tongue, or, if not, it may be held.)

3. Then open the vest and the outer clothing, so as to get nearer to the surface. If at hand, apply ammonia up the nostrils, and inject with a hypodermic syringe a dram or teaspoonful of brandy or whisky every few minutes beneath the skin of the upper arm or shoulder; or let another do it, while you work on at *artificial* respiration.

Thus: In order to fill the lungs with air, raise both arms slowly upward and backward, until the hands are brought together directly over the head. Then, more quickly, replace them at the sides.

To expel the air from the lungs.

Place one hand upon the navel and the other close above it. Then press heavily upon the navel; at the same time with the other hand or fist push strongly inward and upward, taking off the pressure suddenly. Then repeat the arm movement, and so alternate on and on, ten to fifteen times. One or two persons can do it.

Each time, as the arms are drawn back, dash hot water against the sides. During these movements some one else should wipe the hair with a towel and put on the head a dry woolen cap. Take off the shoes and stockings, wrap the feet in warm flannel, and apply the galvanic battery to the feet, thus aiding and yet not interrupting the work of the one in charge, who must be recognized as director.

If still there are no signs of life, vary the arm movement, and instead, grasp the body around the chest and, with the operator's arms under the patient's armpits, raise the body forward gently and quickly to a sitting posture; then lay it down again, and press over the navel with the hands as before, and alternate by this method about six or eight times per minute, and continue according to indications.

The galvanic battery is best applied to the side of the neck and chest-walls; but at first, time must not be lost by these systematic efforts to induce artificial respiration. Lose no time; and yet do not hurry so as to lose regularity, and do not wait for anything you may want.

Warm rubbing, warmth, ginger tea, hot coffee, champagne or wine, beef tea, and egg should be ready for use, if there is resuscitation and ability to swallow. A portable bed should be at hand, so that, in transfer to a building, there may be no exposure, but a recovery of animal heat. As some die in secondary shock, after apparent revival, this must be guarded against by quiet, warmth, food and rest.

How to keep the tongue from falling toward the windpipe, and so impeding respiration.

Feel with your finger where the tongue is when you put in the pencil or stick, and press it down and forward. If you have no one to hold the tongue, you need not hesitate to pass a large pin or a small hook through its end, which does no harm and can be passed on through afterward by taking the line off of it. If the stick is passed in at one angle of the m uth across to the back tooth of the opposite side and raised a little, that pries open the mouth, and the tongue can be worked or pulled well forward or out at the angle of the mouth and held by a handkerchief over the fingers, if need be.

How to use the hypodermic syringe.

Remove the nozzle and fill it with brandy or whisky, as you would a small syringe. Pinch up the skin and insert horizontally, so that it pierces through the skin. Then push the piston down till the barrel of the syringe is emptied of a teaspoonful. A physieian may add to the first or second injection the 1-50 of a grain of digitaline, or six drops of the tincture, or three of the fluid extract of digitalis. A drop of the fluid in the syringe should always be forced out before insertion, so as to have no air forced in.

How to use the electric battery.

Have a small Faradic current battery. Mix a little water with a half-teaspoonful of the bisulphate of mercury; or, if out of it, use any strong acid, and put it in the metal cup. Then see, by holding the tin handles, one in each hand, that the battery works strongly. Apply one hand closely at the side of the neck and the other at the pit of the stomach. Move the latter handle around and between the ribs of either side, and at the ticklish points at each side under the ribs. A battery should be kept at every bathing-place. Use it as early as you can. A good hand battery—such as Grenet's—can be had for ten dollars.—*Circular of the New Jersey State Board of Health.*

Hadn't Any Opinion.

One who ventures to be too positive deserves his mortification if he is proved to be wrong; but that need not spoil him from answering civil questions, as it did an old Lake Huron sailor whom the Detroit *Free Press* mentions:

The other day a woman was looking around the ferry dock as if in search of some one she knew, and she finally accosted an old lake captain with the query—

"Sir, are you a sailor?"

"I have sailed," he replied.

"There has been a great gale on the lakes."

"Maybe there has. I know there has been one on land."

"You see, I have a son on a schooner."

"Yes; maybe you have."

"And I'm afraid he was out in the storm."

"If you have a son on a schooner, and the schooner was out in the storm, it is likely your son was out too."

"Do you think there was any danger?"

"I can't really say."

"But it blew terribly hard."

"Perhaps it did, madam; but as I was playing checkers most of the time, I can't say how hard it blew."

"If the schooner went down, my son went down too, didn't he?"

"Maybe so and maybe not. I wouldn't like to give an opinion about that. Some sons go down with schooners and some don't."

"You haven't heard that the *Daisy* was lost, have you?"

"I shouldn't like to say I had or hadn't, but I probably haven't."

"I'd hear by to-morrow if she had, wouldn't I?"

"You might and you might not."

When she had gone, an acquaintance, who had overheard the conversation asked the Captain why he did not give direct answers. The old man drew himself up an inch or two and replied—

"Twenty-eight years ago I had an opinion to advance on almost any subject. One night the mate of my bark said that we were running her ashore on on Long Point. I stuck to it that it was only a fog bank. In fifteen minutes she was high and dry, and I was $18,000 out of pocket. Since then what I do know I keep to hedge on, and what I don't know I keep locked up."

A Haunted Czarina.

Forty-five years ago, the then Czarina, the wife of Czar Nicholas, dreaded the dangers which surrounded a despotism tempered by assassination. Chevalier Wikoff tells an anecdote which shows how she was haunted.

I often passed an evening with our minister (William Wilkins), and his sprightly conversation always charmed me.

He frequently related anecdotes of the distinguished people he had met in St. Petersburg, and on one occasion spoke of the Empress (wife of Czar Nicholas), a sister of the King of Prussia, a handsome woman under forty.

He remarked that she always treated him with great condescension, and was occasionally quite playful in her remarks.

One night, chatting with him at a ball at court, she complimented him on his luxuriant head of hair, and asked if that was an American characteristic.

"Ah, Your Majesty is laughing at my gray hairs."

"So far from that, Mr. Wilkins, I would wish my hair was as gray as yours."

"Your Majesty must surely jest."

"No, believe me," and her tone became more serious, "for then I should be nearer to the goal, and feel less dread of the risks and dangers that ever surround me."

Queen Victoria's Crown.

The following is a list of the jewels contained in the crown of England:—

20 diamonds round the circle, worth	£30 000
2 large center diamonds	4 000
54 smaller diamonds at the angle	100
25 diamonds, composing four crosses	12 000
4 large diamonds on the top of crosses	40 000
12 diamonds contained in *fleurs-de-lis*	10 000
18 smaller diamonds in the same	2 000
Pearls and smaller diamonds on arches and crosses	10 000
141 other small diamonds	500
26 diamonds in the upper cross	3 000
2 circles of pearls about the rim	300

It contains a total of upwards of three thousand precious stones of various sizes, ranging in value from about two to ten thousand pounds, giving a total of £111,900 for these alone, without taking into account the gold in which they are set.

Poisonous Cigarettes.

Cigarette-smoking is now a fashionable habit, and one which is increasing at an alarming rate among half-grown boys, and it is the opinion of well-known physicians that if this habit is not checked, additions to our asylums will be in order. A physician, in order to satisfy himself that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes.—*Franklin Repository.*

A contributor of the *Evangelical Messenger* has calculated that the 10,000,000 barrels of beer reported by the Brewers' Congress as sold in 1879, would have filled a canal twenty-one feet wide and five feet deep, from New York to Philadelphia, and that it would take a pump throwing thirty gallons a minute running night and day over twenty-one years to pump it out. And yet the beer guzzlers swallowed it all!

TO THE GAS CONSUMERS Of San Francisco.

A Company has been formed, under the name of "THE PACIFIC GAS LIGHT COMPANY" of San Francisco, for the purpose of supplying gas to the city and people of San Francisco, provided the requisite consumption can be secured.

THE NEW COMPANY will erect Gas works, which shall be equal to the best now in use in the United States, with a capacity of not less than 2,000,000 cubic feet per day. The principal mains laid shall be of twenty-four-inch pipe, thereby securing ample distribution and equal pressure, thus avoiding dim lights at one time and blowing at the burners at another.

THE SERVICE CONNECTIONS AND METERS.—All service connections shall be made and meters and burners furnished at THE COMPANY'S EXPENSE, so that the change will be *without cost to the consumer*. The meters used by the Company will be of the best modern description.

A Type Meter will be deposited with the proper city official, and any consumer who has reason to believe his meter is registering more gas than he consumes may, by notifying the Company in writing, have his meter removed and replaced by one officially tested. The meter so removed shall be tested by the Inspector, in the presence of any one the consumer may designate, and should it be found to over-register, a settlement shall be made on that basis and the money refunded. If the meter registers correctly, then the consumer shall pay the actual cost of making the change.

WORK TO BEGIN AT ONCE.—The construction of the Works shall be commenced immediately, and pushed to completion as rapidly as possible.

KIND OF GAS.—The Gas shall be pure and bright, free from smoke, and with an illuminating power of 20 CANDLES. That is to say, the ordinary burner, consuming 5 feet of gas per hour, will give a light equal in brilliancy to 20 sperm candles consuming 120 grains each per hour.

PRICE.—THE PRICE SHALL IN NO EVENT EXCEED $2 PER 1,000 CUBIC FEET.

We wish to state here, by way of explanation, that the higher the candle power of gas, the greater its density, and consequently the slower its combustion; so that 1,000 cubic feet of 20-candle gas will occupy as much time in passing through the meter (or, in other words, go as far) as 1,200 feet of 15-candle gas. When to this is added a 5-candle increase in the illuminating power, it is readily seen that the consumer will make a saving of 20 per cent. in his meter register, gain 30 per cent. in the illuminating qualities of his light, and at the same time pay one-third less per 1,000 cubic feet for his gas than he is now charged.

This is a Plain Business Proposition:

WE WILL BUILD THE WORKS, LAY THE MAINS, MAKE THE CONNECTIONS, SUPPLY METERS AND BURNERS, FREE OF COST TO THE CONSUMERS, AND DELIVER A GOOD 20-CANDLE GAS AT $2 PER 1,000 CUBIC FEET, PROVIDING ENOUGH CONSUMPTION IS PLEDGED TO JUSTIFY US IN THE UNDERTAKING. WITHOUT THIS CERTAINTY THERE WOULD BE NO INDUCEMENT TO MAKE THE OUTLAY, AS THE MOMENT WE COMMENCE WORK THE PRESENT COMPANY WILL UNDOUBTEDLY OFFER TO REDUCE THEIR PRICE TO PREVENT COMPETITION.

The city of San Francisco has only one Gaslight Company, and it charges $3 per 1,000 cubic feet for a nominal 16-candle light. In Baltimore, a city of about the same population, they have three companies—in New York, seven companies.

Competitive companies not only succeed as business enterprises, but they always cheapen the cost, improve the quality, and increase the consumption—results which legislation invariably fails to accomplish. We are ready to give you these advantages, if you desire to avail yourselves of them.

Your names and the amount of your present consumption will be entered in separate books, and will in no case be made public; our only object being to secure sufficient consumption to warrant us in proceeding with our work.

As the past experience of the public with new gas companies may create doubts regarding our good faith, we pledge our honor that we will neither buy out, sell to, nor consolidate with the existing Gas Light Company, or any other Gas Light Company in this city; and that the Works shall be commenced as soon as the requisite consumption is secured, thus leaving it in your hands to decide, by your patronage, whether an independent company shall go into operation.

EGBERT JUDSON,
H. M. MARTIN,
WM. S. HOPKINS,
J. C. WILMERDING,
JOHN O. EARL,
E. M. FRY,
THOMAS MAGEE.

COMMITTEE FOR THE STOCKHOLDERS.

Extracts from a report of D. ERNEST MELLISS, A. M., Ph. D., Consulting Engineer and Chemist to the Trustees of the Pacific Gaslight Company of San Francisco:

* * * * I HAVE MADE A THOROUGH TECHNICAL EXAMINATION OF THE METHODS AND APPARATUS WHICH YOU PROPOSE TO ADOPT IN THE WORKS TO BE CONSTRUCTED IN THIS CITY.

* * * * WHILE THERE IS NO DEVIATION FROM THE ESTABLISHED PRINCIPLES OF GASMAKING, YET, FROM THE PERFECT COMBINATION OF THE MOST MODERN APPARATUS ARRANGED BY ABLE CHEMISTS AND GAS ENGINEERS, THE RESULTANT GAS WILL BE OF HIGH ILLUMINATING POWER AND FREE FROM OBJECTIONABLE IMPURITIES, WHILE THE COST OF PRODUCTION WILL BE MATERIALLY DECREASED.

* * * * YOUR METHOD IS SIMPLY PUTTING INTO PRACTICAL SHAPE THE RESULTS OF THE EXPERIENCE OF THE ABLEST SCIENTIFIC MEN OF THE PRESENT DAY IN CONTRAST WITH WORK DONE TWENTY-FIVE YEARS AGO.

* * * * THERE IS NOTHING EXPERIMENTAL ABOUT IT, AS IT IS NOW IN SUCCESSFUL OPERATION BY ONE OF THE LEADING GASLIGHT COMPANIES IN THE EAST, WHOSE SALES AGGREGATE MORE THAN THE TOTAL GAS CONSUMPTION OF THE CITY OF SAN FRANCISCO.

D. ERNEST MELLISS.

JAMES R. SMEDBERG, Gas Engineer and Contractor, 127 Beale street, San Francisco.

HAVING EXAMINED THE METHODS TO BE EMPLOYED BY THE PACIFIC GASLIGHT COMPANY OF SAN FRANCISCO, I WOULD STATE:

1. THAT THE COMPANY'S WORKS WILL EMBRACE EVERY MODERN IMPROVEMENT WHICH HAS BORNE THE TEST OF ACTUAL PRACTICE—THUS INSURING GREAT ECONOMY AND INCREASED YIELD—AND THAT THE MAIN AND SERVICE PIPES WILL BE SO LAID AS TO PERMIT ONLY A VERY SMALL LOSS BY LEAKAGE.

2. THAT WITH SUCH WORKS AND PIPES, AND A SMALL CAPITAL STOCK, GAS OF THE ILLUMINATING VALUE OF 20 CANDLES CAN PROFITABLY BE SUPPLIED AT $2 PER 1,000 CUBIC FEET, PROVIDED THE UNDERTAKING MEETS WITH A FAIR SUPPORT BY THE CONSUMERS.

3. THAT, FOR EQUAL AMOUNTS OF LIGHT FURNISHED, THE CONSUMER WILL PAY THE PACIFIC GASLIGHT COMPANY FIFTY-THREE AND ONE-THIRD (53⅓) CENTS WHERE HE NOW PAYS ONE DOLLAR.

4. THAT THE PACIFIC GASLIGHT COMPANY WOULD BE JUSTIFIED IN LIGHTING THE PUBLIC LAMPS FOR $150,000 PER ANNUM LESS THAN AT PRESENT.

5. THAT THE GAS OF THE NEW COMPANY WILL CONTAIN LESS THAN ONE-THIRD OF THE IMPURITIES (SULPHUR AND AMMONIA) USUALLY PRESENT IN ILLUMINATING GAS.

JAS. R. SMEDBERG, Gas Engineer.

IMPORTANT NOTICE.

L. Morris,

THE OLD ESTABLISHED MERCHANT TAILOR, LATE OF SECOND AND FOURTH STS., IS NOW WITH

A. KISH & Co.,

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A FULL LINE OF FRENCH, GERMAN and English Cloths always on hand.

Prices:

SUITS, to order, from	$20.00
PANTS " " "	5.00
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P. S.—Particular attention paid to tender feet. English walking shoes a specialty. Inventors of the one button shoe. ALL THE RAGE.

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Nothing ever before invented to equal it for convenience and rapidity of work. BE CAREFUL THAT THE INVENTOR'S NAME (**O. MACKINNON**) IS STAMPED ON THE BARREL OF THE PEN YOU BUY.

The **"MACKINNON"** is the only Pen made having a solid IRIDIUM point. All others are made of comparatively soft material, and will soon wear coarse and scratchy.

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Useful Inventions,
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et e., etc

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N. B.—For those who write but little, and do not wish to pay the price of our iridium-pointed pen, we furnish a cheaper article, which we call the "Stylographic Pen," to distinguish it from the "Mackinnon."

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